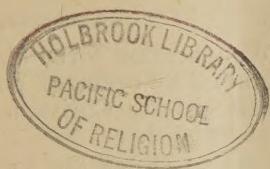




The South India CHURCHMAN

The Magazine of the Church of South India

● MAY 1975



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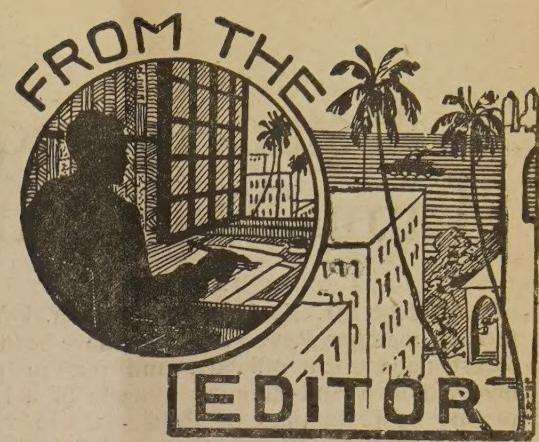
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The Arrest of a Presbyter

The Rev. Y. David, a Presbyter of the Church of South India and K. Yesudhas, a student of the Tamil Nadu Theological Seminary, Arasaradi, were arrested and kept in prison by the Forest Department officials of Tamil Nadu. The details of the events leading to the arrest are given in the following article. It is surprising that the news has not appeared in any of the English dailies. Hardly any Christian outside the Diocese seems to have heard of the arrest. Perhaps at the traditional summer season of marriages and revivals such an arrest is not newsworthy! A number of Christians may feel that the primary responsibility of a presbyter is to care for the 'souls of the people and to meet their spiritual needs'. They expect the presbyters to visit them, conduct services and to preach regularly. They may not consider championing the cause of the poor by being involved in their day-to-day struggle as part of the duties of a presbyter. Some others may say that a presbyter is always a reconciler and that at no cost he is to be involved in any situation of confrontation. Of course, there are some who have come to believe that the only way a presbyter can be effective or for his vocation to be meaningful, is to join actively in the struggles of the people even if it leads on to agitations, strikes and imprisonment.

In the churches today, there are numerous people both presbyters and others, who preach and exhort people to be involved, to be committed and to be on the side of the poor and the powerless masses. They motivate people and they share their conviction, but hardly have any chance to put into practice their own convictions. Under such circumstances, we cannot but admire the students and faculty of the Tamil Nadu Theological Seminary for their active participation. There were days, and even today when people go to the nearest village or to the streets and preach about the good news of the love of God. But all too soon they return to their homes satisfied that they have done their duty while the hearers suffer and continue in their daily agonies. Whereas the students and the faculty of the seminary not only teach and learn profound truths, philosophies and theology, but in a small way involve themselves in the life of the people around. In that situation the proclaimed word becomes good indeed, both for the hearers and for the speakers. In our country we hear so much of a meaningful restructuring of the methods of education. It is hoped that in such new structures there will be a link between preaching and practice and between learning and the real life situations.

The churches in India are involved in social services for all people and the churches handle crores of rupees. However valuable such services may be, yet all too soon the people who have been benefited are in the same position as before. On the other hand, when the churches move into action-oriented programmes the



governments become jittery. There have been arrests of the General Secretary of the National Christian Council and priests and also of Rev. Harry Daniel, presbyter of the CSI while in the Philippines. Recently Rev. Kim Kwan Suk, General Secretary of the National Christian Council of South Korea and other priests were arrested. The arrests were because of the fear of the government of changing the *status quo*. When the governments and practically every politician in India affirm their conviction for the uplift of the masses and especially the Harijans it is surprising that such incidents have taken place in Pulikuttukadu village. And there seems to be hardly any protest at the arrests.

The National Christian Council has a Development Department. They have programmes of great significance and perhaps when a review of the work of the churches in the seventies is made, much credit will be given to the mass education, community organization and similar programmes undertaken under the auspices of this department.

These workers who dare to be with the people and take up their cause need the support and backing of the Christians. The Christians of South India have contributed generously to the drought relief fund and lakhs have been collected. At the same time there is glaring injustice all around us. Our concern for others and our collection of funds should automatically lead us to the next step of identifying ourselves with the dispossessed masses. Perhaps even before that we have to look into our own institutions to see whether undue advantage is being taken of our own people. Corruption and nepotism in our institutions are being openly talked about. Instances of teachers paying large sums of money to get jobs or teachers being employed only for ten months so as to avoid giving them holiday pay; are mentioned in many homes. The structures of centuries have successfully exploited and still keep millions of our countrymen in dire poverty. It may not be possible for all the Christians to be involved in the struggle immediately. However, the Christians can first know of the situations and become aware of the problems. They can support those men and women who have decided to involve themselves in programmes of development, community organizations and mass education to make the people aware of their plight and join them in their struggle.

A student and a faculty member of the Tamil Nadu Theological Seminary arrested

A student Mr. K. Yesudhas (B. Th. I Year) and a faculty member Rev. Y. David, have been arrested by forest department officials, and put in prison while involved in a land-claiming struggle of a Harijan community of 42 families of Pulikuttukadu village in the forest area near Ottanchathram of Palani taluk. Legal steps are being taken for their release.

These families have been employed in *Kumri* cultivation for the last 20 years in this forest area—clearing the forests and planting teak, sandalwood, silk cotton trees etc. for the government. When they were first employed, according to them they were promised daily wages, permission to cultivate the *Kumri* plots for 4 years and five acres each for their cultivation. They were paid wages for two or three years. Later they were paid no wages, and were allowed to cultivate the *Kumri* land for two years only, thus every two years changing their plots of cultivation.

Over these 20 years they have claimed about 5,000 acres (according to them) and the approximate present income from these for the government through annual auctions is silk cotton Rs. 21,000, tamarind Rs. 3,500, teak plantation thinning Rs. 3,500 apart from thousands of teaks each worth about Rs. 100.

The community has organised itself into a Harijan and Hill Welfare Society, and they have bought about 3 acres of patta land and are living there in very sub-human conditions. There is a plot of about 100 acres, partly surveyed land and partly forest land, the last bit in this area to be brought under *Kumri* cultivation, for which they have been corresponding with the Forest department and government, that this be assigned to them for housing and for cultivation. Even the 5 acres recently promised for housing by officials was not given to them. In desperation, and as there won't be any land left for them if this plot is brought under *Kumri* cultivation, they started clearing bushes in about a 10-acre area, with a view of putting up huts.

The seminary has been associated with this community through the student Mr. K. Yesudhas, who has been a social worker among them for 4 years. The students dug a well for them 4 years ago in a work camp. Some men and women came to Madurai on a tour and gave a cultural programme to the students. The mass education volunteers and some students of the seminary with Rev. Y. David have been staying here since April 12th this time, as part of their summer social work programme.

The forest officers arrested 12 of the men on 17th when they were working in the fields and another 30 with Rev. Y. David on 23rd morning. Another student

who went aside into the forest was manhandled by the officer, for coming out of the village area. The second arrest was made by the forest officers when these men were eating, dragging them from their huts, manhandling some of them. Some plots were broken in this process and some women were also harassed. The first batch was released on bail from Madurai Central jail on 23rd. The others are in Palani prison. Rev. Y. David was offered to be released earlier and also special facilities which he has courageously refused, saying he wished to be released only when the others were released. Mr. K. Yesudhas was arrested at Dindigal forest office, when he went there in response to a letter to Dr. Cherian, copy to K. Yesudhas, asking him, to go there to discuss with the office the application for land (C. No. 3929/75-12; dated 5-4-1975).

The contention of the forest department, it seems, is that the men worked according to the conditions of the *kumri* cultivation, and that the forest area cannot be assigned for cultivation. But how some got patta titles years ago, in this very forest area, which the Harijan society has now bought, is a mystery. Further, about 25 acres have been already surveyed and declared assignable. But the question is not really a legal one, it is one of social justice. About 300 people have worked there for 20 years turning their blood into sweat and spent their physical labour on the work of afforestation for the government. Each year Dr. J. Cherian of the Ottanchathram fellowship advanced thousands of rupees for their expenses of cultivation and they have been regularly paying this back from their crops. To date they are in debt of about Rs. 25,000. They have no houses, only very primitive huts to live in. Is this not gross exploitation of the Harijans? They are eligible for their wages for 15 years and housing and land for cultivation.

The Harijan Seva Sangham officers who visited the place with us including Mr. S. C. Balakrishnan, (Ex M.P.) Mr. P. S. K. Lakshmipathy Raj (Ex M.L.A.), have listened to the woeful stories of these people and seen their tears. They have decided to represent this case to the concerned officers and government, hoping that justice will be done soon. Maybe the government were not aware of such inhuman treatment of poor people by lower officials. Anyway organised agitations with these people seem to be the only way, if the government does not quickly do justice in this matter.

The struggle continues.

Tamil Nadu Theological Seminary,
Arasaradi.

S. AMIRTHAM,
Principal.

Is Democratic Election in the Church beneficial or baneful?

This is an age, when everybody talks in terms of democracy as the best method both in secular and ecclesiastical administration, of government. To ward off deterioration and petrifaction, the democratic principles have to be zealously guarded and applied and must be defended against all totalitarian attacks.

It is not my intention to pick holes in the opinion adumbrated in the article, 'Pastorate Committee elections in the Church of South India—beneficial or baneful?' by Rev. A. M. Palmer in *The South India Churchman*, March 1975. I only want to signify my difficulty in understanding cogently whether the stance taken in the generalisation and conclusion is viable and tenable in the light of accumulating new experiences in the field at all levels, for he seems to blow hot and cold in the arguments adduced.

In the first paragraph he has eulogized the democratic set-up of church government in the CSI and made a bold assumption that, 'From the Election of Bishops down to committees the democratic principles are strictly upheld' at every stage. I do not know whether this assumption is impeccable and will bear scrutiny, if subjected to a flood of search-light in the present circumstances. One cannot say in a perfunctory manner that a system of church administration is unique and spotless at higher level and all wrong at the base. It is not expedient to belittle and scotch democracy at pastorate level which is the backbone of our church government. One can say with impunity that what is experienced to be true of pastorate elections is also true of other elections as well. Of course one cannot presume that any system or structure is without defects. At best it can only attempt perfectionism. The system should not be abro-

ted but improved at all levels. If the church wants to function at all, there must be a system that should be capable of application and which will ensure fellowship and witness in the church. A body should not try to arrogate to itself all the power at one level and cause depletion at the lower level. The plausible arguments advanced in the article in support of the conclusion for curbing the democratic power of the pastorate in exercising its franchise in the matter of election of its treasurer have the risk of not only impoverishing but also crippling the smooth running of the church. Some may rave at these thoughts, but facts have to be faced, however stern and stark.

I am purifying and purging the church of all its impurities, but the process should be set in motion at all levels, in a disinterested manner to the glory of God. It is for the church leaders and theologians to rethink a fool-proof system which will reflect the love of Christ at all levels of church administration, consulting, if necessary, the constitutions of other denominations. The Church must be a showcase and not a mere show of democracy. Authoritarianism and unlimited legislation in the place of love to safeguard vested interests will certainly bring about a certain measure of stability in the administration. But what is this stability at the cost of fellowship and witness? The situation could be best summed up in the wise words of Tsiboe of Ghana, 'Stability achieved at the cost of basic freedoms is the worst kind of instability, containing the explosive seeds of its own destruction.'

So let us strive towards a strategy of fellowship and peace and not toward a strategy of suspicion and mutual distrust resulting in tension.

REV. V. GNANAMUTHU

The Rt. Rev. Dr. A. J. Appasamy

WE deeply regret to announce the death of Rt. Rev. Dr. A. J. Appasamy, former Bishop of Coimbatore, of the Church of South India, at Coimbatore, on the 2nd May 1975 at the age of 84.

Dr. Appasamy graduated from the Madras Christian College, studied for B.D. in Hartford Theological Seminary in Connecticut, U.S.A., and took a doctorate from Oxford. He had an extensive theological training abroad.

On returning to India he served the Christian Literature Society, Madras, as the English Editor for over a decade. Afterwards he taught at the Bishop's College, Calcutta. He served the newly formed Church of South India in the Tirunelveli Diocese. He was consecrated Bishop of the Coimbatore Diocese in September 1950 and served the Diocese as Bishop for nearly 9 years. He retired in late 1959 and spent his retired life at Coimbatore itself.

Bishop Appasamy served the Church even after retirement in several ways. He was a distinguished theologian, and was well versed with the religions of India. He communicated the Christian message effectively to the Indian public. He was a prolific writer and has published a number of books through Indian and foreign publishers including *Sadhu Sundar Singh* and *Christianity as Bhakti Marga*. His book on Sundar Singh published through the Christian Literature Society is a masterpiece.

We are deeply grateful to God for the life and work of Dr. Appasamy and convey to the family our deep sympathy.

Problems Confronted by Women in our Society

To test the sagacity of his spouse, a newly married husband brought all the required provisions and a bundle of sugarcane home and asked the wife to cook the food. She saw there was no firewood, but without much ado, she hewed the cane to pieces, chewed them with gusto and then dried the waste in the scorching sun for a while. Later, she used it as fuel to prepare the meals. As a child, I have heard our helper, a simple woman, who had seen something of the world of her days, unaware of the gradually growing problems around her, alluding to this illustration often, whenever she wanted to drive home the point that for a woman there never can be an unsolved problem. But times are changing, and in this fast developing world, history instead of repeating itself, is unfolding chapters anew. The once shadowy, subordinate, insignificant woman is no longer immure or demure. This difference, however, has not paved her a rosy path to tread upon, for her problems in today's society are still varied and manifold. To extricate herself from those entanglements, she finds that her prudence alone is insufficient. Nor is any of her present-day problems as easy or as relishing to solve, as that of munching a sugarcane! Even so, if we are 'perfectly joined together in the same mind', we shall 'truly be full of power by the Spirit of the Lord, and of judgment and of might' to find true liberation and enjoy genuine happiness and contentment.

Since the dawn of the I.W.Y., extolling the virtues and capabilities of women are heard in the air and on the estrades. Our wishful-thinking politicians, living in disillusionments, are never good at facing realities. When the common man is bewailing over shortage of food, fuel and energy, they have the knack to side-track the issue by their shamming speeches and sterile stunts. We hear of the vast progress Indian woman has made in the field of education and her right to exercise her franchise, etc. True. Two decades ago, there were only a few M.As. Today, astonishingly that number has increased and there are several holding doctorates. But have we ever paused to reflect that such a rapid and meritorious progress is found only among the country's few rich and the elite? Incidentally, the highly educated girls constitute less than one per cent of Indian women. Statistics further reveal the grave fact that the country's majority of women are still in the rural parts, where the rate of literacy is deplorably low. The Panchayat Boards mention the number of new schools opened and of the rise in the number on roll each year. But do they know the fact that many children drop out, particularly females as they are stopped at home to tend the youngsters or to attend to chores at home? Seldom does a female child spend 5 years in school. The few who do attend school, come mainly with the expectation of the noon meals provided for them there. For many, that is said to be the square meal in a day. Malnutrition and anaemia keep them so dull and drowsy during class hours that they grasp little that is taught. We take pride in our women's right to vote, but are we not aware that they are incapable of making a worthy, voluntary decision; when they are incapable of making a worthy voluntary decision, when are they to cast their precious vote? Hence, illiteracy, ignorance and irresponsible actions stand in the way of

their chance to be full-fledged citizens. Our Lord said 'Ye shall know the truth, and the truth shall make you free.' During my college days, there arose a slogan introduced by the National Christian Council of India namely: 'Each One Teach One'. Emphasis was laid on it so much so that our teachers both in high school and college launched an illiteracy campaign, encouraging the senior students to teach the three 'R's to the helpers in the campus along with the servants' prayer hour. Is it carried on still in WCC? We hear of one or two other Madras colleges reaping results of such a noble effort, but a great deal has to be done in villages. What has so far been done in hamlets is nowhere near adequate. Hereditary property and inheritance of the same, demanding care and upkeep, keep the women rooted to the same soil. Joint family system exists here and it is not easy to run a large family with a meagre income, with the spiralling prices on one hand and inability to find ways and means to make more money on the other. The government's unstable policy on prohibition has added to women's woes. Living in unhygienic environment, impoverished in knowledge and material needs, they revel in cheap literature, sensational news and vulgarism, knowing nothing of aesthetic values or refinement, with their talents unearthed or misspent. The village masses are in dire need of education, instruction and guidance in all spheres. Like the doctors, social workers and health visitors also are reluctant to live in villages. As more and more children are born in villages where suggestion of Family Planning is unwelcome, this sort of affairs will never improve, unless both the government and the church adopt active measures to ease their plight. W.F. needs to turn its attention to social work. The slum clearance board has built important establishments, but how poorly those houses and Rehabilitation Homes are maintained! 'The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel', thus sang the female judge. Will not our Master-Teacher, who stirred and steered Florence Nightingale and Pandita Ramabai to perform selfless services, implant such a zeal in our hearts to serve and not count the cost, as 'the harvest truly is plenteous'?

In the early years of our ministry, we came across a veteran rector of another parish, whom I thought to be childless. During his visits to our home, he fondly caressed our children. The ever-hovering question, if he had any children at all, always died on my lips, as he had a forlorn look about him, when he saw the little ones. Later a friend told us about the clergyman's married teacher daughter, who had to regretfully sever all her connections with her parents, since she chose a fellow-teacher as her life's partner against their wish. The impediment of course was caste and all attempts for a reconciliation proved miserably hopeless. The padre did not relent even in his death-bed. We heard that he bequeathed all he had, to the church, as he had no other heir, and we wondered if that would be acceptable in the sight of the Lord? The parson not only grievously wronged his once cherished daughter, but also missed something in life. Ruth is not a common name in these parts. When I asked about it, women of several W.F.

groups retorted that the name was taboo, as Ruth was a Moabitess ! Ruth's sterling virtue of consistency and the profound blessed fact that the Saviour came in her line, fade to oblivion, when race looms up. One community here, say that they are direct descendants of Abraham and style themselves as Jews. Magnifying caste, which they desire and strive to keep pure, inter-caste marriages are discouraged.

It is nevertheless interesting to note that we have many Esthers here, despite the fact that Queen Esther married a non-Jew. Whatever may be benefit, idea or cause for pride in this fallacy of theirs, would they not falter when they read: 'Then answered all the people, and said, His blood be on us, and on our children' (Matt. 27 : 25) ? Casteism has effected heartbreaks and suicides ; it continues to cast a gloom over young couples who dare to defy it; and the venomous reptile has crept into institutions and politics as well, sowing seeds of envy, contempt, cruelty and malpractices disrupting the yield of better results and development. Our Lord, who befriended the publicans and sinners, not only admonished : 'Think not to say within yourselves, we have Abraham to our father', but also prayed to His Father that All must be one in Him. That prayer will be answered, when we take steps to break asunder the barriers humanity has erected.

Some years ago, while teaching Tamil to a missionary friend, we had the word 'Swayamvara' in the text. Explaining this Sanskrit word did not appeal to her so much, but the once regal custom of India charmed her. She asked me why that splendid self-selecting practice did not descend to lower levels. Can anyone tell ? During my childhood at Madurai, I have heard of a certain community, who made it a rule that the bridegroom must pay an allotted sum to the bride before the wedding. Any prospective young man can woo the girl if he had that 'Parisam' (thus the gift money was termed). Folklores bespeak of deeds of valour and competition between suitors to wed a beauty. From such a pedestal of posterity and chivalry we have fallen hei-nously and cling to the dowry system, the root of which nobody can trace. The young people who are to live their lives, have no say in the question of marriage. Apart from the deprivation of liberty to choose one's partner, in a country, where a woman does not even enjoy the freedom of addressing her husband by name, very rarely is there an easily settled marriage. It is hard cash which lays the foundations of a home and marital bliss, and thus marriages are made wherever there is money. It is high time the young men of today rise up to champion the cause of women, without 'fear or favour of the crowd'. Recently I heard of the so-called betrothal ceremony, when the bridegroom's party is entertained in the bride's house, where the pastor is called into pray and bless the dowry money to be

handed over, before the wedding date is fixed. The bridegroom in this case, came, saw, partook the dinner, which followed the cash acceptance and then after relaxing in the taxi bound homeward, he got the nerve to blurt out that he did not want to marry the girl. The girl is beautiful without any blemish ; what will she feel now ? Can a padre refrain from attending such a ceremony and blessing the money, when called to do so ? Can a church aid at all in doing away with this undesired custom ? A research study shows that the majority of families want the dowry system to stay ! It is no wonder why the Bill is powerless and why none would resort to Law and if perchance it is enforced, there may be black money in the marriage market too. 'Not by might, nor by power, but by His Spirit' this evil can be trampled, only if we would yield into the pathetic query : 'Wilt thou be made whole ?', shunning the luring advantages of being handicapped.

During my very first pastoral visit with my husband, I met a benign and pretty young woman in a middle-class home. She was prostrated in bed with infirmity, but conversed with me quite cheerfully. I was told that she was stricken with paralysis within a year of marriage and that her husband had deserted her. As his whereabouts were unknown, she was living with her sister, who had a large family of her own. Wherever I have moved, I have met similar cases, men forsaking wife, children and home, because of disease, poverty and frustration. How easily can a man detach himself from the sacred family ties, forgetting his marriage vows and leave the woman to face life's battles alone ? The Bible asserts their need for each other, as mutual helpers, woman's intimate relationship to him as part of his inmost being and the indissoluble nature of marriage. Young women at the threshold of blooming future, who could have well spent their energy and talents in maintaining efficient homes, receive a rude shock when they hear of such desertions and they remain single. Spinsterhood in its turn poses a problem in their old age, as they have no refuge to turn to, to spend their life's eventide.

A popular writer of the fair sex, in a press article, observes melancholy to the effect that in this important year there will be no social revolution, but mere eulogies and speeches and special stamps, wherein will drown our women's shame and misery. Instead of looking through the year in such a pessimistic vein, let us take heart and consider the voices which have raised in favour of : (a) Equal wages for equal work ; promotions according to abilities ; (b) Ban on prostitution, obscene pictures, posters, stories, films, etc. ; (c) Amendment in Dowry Bill, as propitious signs. It remains to be seen how far these will materialize and in the interim let our yearning be.

MRS. HELEN PAUL.

Cecil Louis Stean (1904-1975)

The Rev. C. L. Stean collapsed and died at West Kirby, on 20 March, shortly after giving a talk about his experiences in South India where he had been a missionary for 42 years. His career is worth remembering.

He was born in Central London about 70 years ago. After attending a missionary meeting and hearing about the need for medical missionaries, he went to the Wesleyan Methodist Missionary Society to make further enquiries. When Stanley Sowton learnt that he was a cabinet-maker, he informed him that there was an immediate vacancy at the Tumkur Industrial School. He arrived there in 1925 and took over from Mr. R. A. Stott.

Stott was a perfectionist and had made the Tumkur Industrial School so famous that its rosewood furniture was exported to England, and in India as far afield as Delhi. This of course was not to the advantage of the boys sent there to be trained as village carpenters and presented problems to his successor.

Although Stean set himself to train the boys and gained orders for school furniture and plain work, the orders for high class work continued. The marvellous choir and clergy stalls of the rebuilt St. Mark's Church (now the Cathedral) at Bangalore were made at Tumkur in 1927. In 1929 he married Mabel Stringer, a nursing sister at the Holdsworth Memorial Hospital, Mysore.

During the war, Mr. Stean served with the Indian Army in N. Africa and Italy and returned as Capt. Stean. He was soon to change this style of address because, after the inauguration of C.S.I., he was ordained as deacon by Bishop Gurushantha in 1949 and a year later as presbyter. He continued his work at Tumkur as an ordained missionary, taking charge of the Boarding School as well as the Industrial School.

He was a good administrator and accountant and had been the convenor of the Property Committee of the Methodist Synod and continued this work in the Mysore Diocese. These were not his only talents for he had gained a scholarly knowledge of Kannada and was for many years the secretary of the Missionaries' Language Examination Board in Kannada.

He also composed and translated a number of hymns in Kannada and printed these in a small booklet for use at Tumkur. When the new Kannada Hymnal was published in 1966, twelve of his hymns were included, three originals and the remainder translations, including 'Love divine all loves excelling', and 'Praise my soul, the King of Heaven'.

In 1959 he was appointed by the M.M.S. as their Committee's Representative and came to live in Bangalore where he took charge of the English-speaking congregation at Wesley, St. John's Hill; the need for a missionary on the Nilgiri Hills led to his transfer to Ketti in 1965 where he added Tamil to his knowledge of Kannada and Urdu.

This was his last term of service in India. But after their return to England, he and Mrs. Stean accepted the appointment as Warden of the Methodist International House in Liverpool, a hostel mainly for students from overseas. Here he continued to use the special gifts of hospitality and care for young people, which had been so effective at Tumkur and Bangalore. Two years ago he and his wife went to live with their married daughter near Liverpool where his sudden death took place.

N. C. SARGANT
Bishop.

From Desk to Pew

The Tamil Nadu Theological Seminary in Madurai has been conducting Teaching-Missions in congregations of Tamil Nadu for the past four years. This service by the seminary began in response to a problematic situation where certain pastors became concerned about heretical teaching on Baptism having found its way into the Church. The seminary was requested to help give instruction on the Biblical understanding of Baptism. In responding to this need the seminary discovered this special ministry, which is but one of its varied out-reaches.

A typical Teaching-Mission team will consist of two staff members and three to five students. A series of meetings with the total congregation and with its separate components—i.e. adults, children, youth, women—are arranged over a week-end beginning Friday evening. The teaching is centred on the fundamentals of Christian theology—sin, salvation, grace, baptism, the Holy Spirit. Sin is often described as estrangement: Man from God (Adam), man from man (Cain), man from himself (St. Paul's confession). Sin is also law-breaking, disobedience, and rebellion; it is selfishness, inhumanity and

exploitation. Sin is not action only, but attitude and mentality.

What is salvation from sin? It is to undergo rebirth and growth as a new creature. It is a means to a new beginning: Salvation is a continuing process. One need not feel compelled to give the date and hour of his 'being saved' but a person does know when he is 'on the way' with Christ. Being born again means emerging from the womb of self. Salvation means to be justified by grace and accepted by God, to go on to new life.

Baptism then, is the sign of this new life in Christ. It is God's forgiveness and acceptance symbolised in a concrete act—God's act, in grace. Infant Baptism appears unbiblical to a surprising number of Christians, some of whom get pressured into accepting a second, adult baptism by enthusiastic sectarians and evangelists. Of course, infant baptism is never specifically mentioned in the Bible. People who have doubts sometimes wonder if the norm for baptism may not be found in the incident in Acts where Ephesian Christians are offered re-baptism. Whether the infant is capable of receiving the Holy Spirit is a moot point with others.

St. Paul's letter to the Corinthians forms the basis for a study of problems and doubts and challenges common to the Churches today, as well as in his day. The gifts of the spirit are carefully considered. The gift of tongues is discussed in the light of St. Paul's instruction on it. The experiences of speaking in tongues, conversing with God and prophesying are differentiated. It is stressed that the first two are personal and private and may be aids to spiritual growth.

The Teaching sessions are conducted in the conscious pattern of revival meetings. There is a great deal of singing—hymns, lyrics and revival songs of the seminary. These latter, composed by our staff, have firm theological content, and extremely simple, singable melodies. The group singing seems to loosen up the habitual rigidities of pious attendance at Church. People begin to smile and beat time to the throb of the music, with their heads, hands or feet. They look around at their neighbours. Hopefully, that is a first step to seeing them as persons. A spirit of awakening seems to take hold—a spontaneous joyfulness is experienced. This kind of worship and learning seems to satisfy an emotional as well as an intellectual need that seldom gets articulated and apparently is not met by the usual services of the Church.

For those who go from the seminary, these Teaching-Missions are learning experiences also. Feed-back from

pastorates results in the Seminary re-structuring its objectives and its curriculum in an attempt to offer the ministerial candidates realistic educational experiences, consciously tailored to the needs of existing congregations. Ministry in a congregation is understood in a broader perspective—a presbyter is not only a priest, but a theological guide, a counsellor, aware of emotional needs, and a sevak, enabling others to serve.

T. T. S. thus attempts to help directly, both the student and the church at large,—teaching relevant theology in the classroom, but leaving the classroom, at times, and going where theology is being put to the test of daily living. Consequently, the teaching ministry is an integral part of the life of the Seminary. It is a direct contribution of a firm foundation for realizing 'the unity of the faith and of the knowledge of the Son of God, (that we may all grow) to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles'.

(Eph. 4 : 12-14).

Contributed by

PADMASANI JOTIMUTTU GALLUP.

Asian Church Thrust and its Communication Task

Scope of Task

Our purpose together is to explore the communication task in the light of the Asian Church thrust. It is essential for us to understand the extent or the scope of involvement. It cannot be simply understood as communicators called upon to be technicians to communicate the programme of the Asian churches. Neither can communicators superficially regard themselves as those who provide the form of communication whereas the churches formulate the content.

It is Marshall McLuhan's contention that 'societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication'. The media of communication is not only important but it is never neutral. The method or the ways in which you use the specific media chosen, forms the message which is communicated and perceived by the recipient.

This places a heavy responsibility upon communicators today. Those of us in the Church expect and rely upon communicators to accomplish the aims. It is not too difficult to describe what the Asian Church thrusts are. But it is a completely different question when we set ourselves to communicate them. We know that we have not fully used the media or have regarded it as separate or specialised task. Likewise communicators have not worked close enough with those who develop programme thrusts. In order to fulfil our common tasks we have to co-operate and work together at different stages of the formulation of the content of the

message and in the use of the communication media to convey the message.

Possibility of Change

Communicators do play a key role in change. Changes take place and the media shapes and directs the changes. We sense the need for attitudinal changes and this is a challenge to those in the media to use their resources in that direction. Communicators must first share the consensus that media can influence attitudes. Mass media has a significant role in the process of change. Change itself needs to be directed. We do not seek change for the sake of change or in the interest of novelties. What then is the direction of change? Change can be for ill and for good. It is therefore an obligation to change for the better. This calls for consideration of the content of communication and clarification of the message which cause changes in attitudes.

Wide-ranging effects

Sometimes the desired goals or objectives are clearly discernible but in the process other results are derived. Take for instance the wide ramifications of a campaign on population control which is a desirable goal. The way in which a message is framed must speak to the actual cultural condition. Wide ranging effects result in this seemingly direct communication task. The problem is population increase and the objective is to reduce the numbers of children. This calls for a change of attitudes on the part of the prospective parents, as well as the community.

One slogan that you see in Singapore is to place the message on the buses. It reads 'Boy or Girl, Two is Enough.' This simple message speaks to all sorts and conditions. Let us analyse it. To place the message in buses is to direct it to the people who use the buses and it is always that section of the people who need the message most. The places in which buses travel are the localities where the message need to be heard. In a culture where to have a boy is more socially desirable and acceptable than a girl, the attitudes are being changed so that there is no wish to try until there is a male child in the family. This has positive effects also for the women's liberation movement and supports that outlook of equality between male and female. A two child family is set as the norm and a sign of civic responsibility. It satisfies the desire to have children and fixes the limits of social acceptability. Population is being curbed and earth's limited resources can be used for a longer time. The message is simple enough to appeal to people and significant enough to be respected and accepted. All this shows the wide ranging effects of a message that is being communicated.

Asian Church Thrusts

When we deal with the Asian Church thrusts we can see our dependency upon the media for the achieving of our objectives. We have defined three priorities for our region namely, hunger, human right and theology for living. Part of the initial problem is to communicate that these are urgent questions and not just something that the staff members feel are important. If we want people to participate in the process of change and address themselves to these priority issues then we must be able to communicate that sense of urgency and enable them to see the importance of them. It has already been noted that the public tend to be complacent about these problems and are not emotionally identified with them. This is true in church circles which tend to remain isolated from the struggles of the poor and the oppressed.

It is the task of the communicator to be engaged in making our people aware of these problems so close by. Media directly help people to be aware and to understand the complexities of the problems. Media help to generate the spirit of love and compassion. Media can enable people to be personally involved in the process of change in society.

In these days, when the communication media has progressed to such sophisticated extents, the skills of the communicators ought to be harnessed both to inform and to inspire people to action. Asian church thrusts can easily be dulled unless the media sharpens and drives them to achieve the desired objectives.

We recognise the total impact of the media upon people. It is a grave responsibility for those who handle the means of communication. The question that confronts us is how to utilize the media responsibly in order to achieve the common good.

On the issue of hunger one is tempted only to arouse the sympathies of kind-hearted people so that they can contribute and provide food relief to the hungry. A more disciplined task is to uncover the root causes of

food shortage. These causes have to be isolated and analysed. By so doing we begin to understand the problem of hunger in terms of inadequate distribution, poor production, credit stringencies, land reform, wasteful consumption, and market manipulation. These inter-related factors require attention if we work for alleviation of hunger. It is not sufficient to respond to crisis only on a short term basis but to solve the problem in its social, economic and political aspects.

The problem of human rights presents more difficulties. On the one hand, individuals and communities should know about their inalienable rights. As human beings we believe that God has granted us certain fundamental liberties and placed a certain value on human life. Yet we realise man's inhumanity to man. In the realm of human interaction, power to dominate and to control is being sought. In this scramble for power, the rights of men are trampled. When human beings suffer in a closed and oppressive society, their messages of unjust suffering need to be transmitted. When human rights are being violated, the cries of protest needs to be heard. It is the responsibility of the media to champion the cause of mankind in the protection of their rights.

The question of theology in relationship to the communication task is to bridge the gap between the theologian and the layman, the pulpit and the pew, the seminary and the factory. Often theological discussion is conducted in private circles each with their own set of terminology or variety of jargon. Each one is reflecting theology in its own setting. The challenge is to assist in the communication process between these groups and to propagate to the masses. The task is not completed by just careful editing of theological writing with its planned distribution or in the techniques of broadcasting in the proclaiming of the message or just through the visual media in dramatising the gospel. The more important task is to discern the theological insights in life situations and to communicate them through the multiplicity of media. Christian communicators cannot escape from being theological reflectors and be theologians in their own right.

Conclusion

Communications is crucial for a regional ecumenical organisation like the Christian Conference of Asia. The very reason for the establishment of the CCA was to relate Asian churches to one another. In this far flung region of Asia and in the midst of the complexities of Asian life, the media has a difficult but necessary assignment.

It is not enough for us to have seminars, conference and workshops each issuing reports and frequently failing in our communication methods. We cannot just depend upon our participants to be the only channel of communication although the personal element is so important in the communication task. We need the help of communicators to assist us in the presenting of our concerns and our thrusts. We look forward to work in close co-operation in our common mission.

YAP KIM HAO
General Secretary,
Christian Conference of Asia

The United Theological College, Bangalore

The United Theological College has completed its Sixty-fifth Academic Year, and altogether forty-five students (8 M.Th., 24 B.D., certificates for 6 laymen and 7 YMCA Secretaries) received diplomas and certificates at the Valedictory Service on Sunday, 6th April, 1975.

The solemn and impressive service was led by the Principal, Dr. J. R. Chandran, and the Valedictory sermon was preached by the Rt. Rev. C. Selvamony, Bishop of the Kanyakumari Diocese of the CSI.

As usual, the outgoing students constituted a rather mixed group. While 2 of the Postgraduate diploma-holders will join the pastoral ministry, the remaining 6 will serve as teachers in Theological Colleges. Among the 24 diploma-holders in theology, 3 will specialize in the Mass Communication field, another 3 will work as teachers in Bible Institutes, 2 will serve in Christian Education field and the rest will return to their respective churches, mainly to serve in the Pastoral Ministry.

The College Council which met on the previous day, while giving the green signal to the autonomy status, re-affirmed its earlier decision to work for greater freedom for developing a pattern of theological education, more meaningful and relevant for the ministry and mission of the Church in India. What the College envisaged was an autonomy status, within the fellowship of the family of Colleges, affiliated to the Senate of Serampore College (W. Bengal). This will help the U.T.C. not only to develop its own curriculum, but also to evolve its own pedagogical methods and examination procedures and recommend to the Senate the candidates on whom the degrees are to be awarded. While the U.T.C. evaluates the students through this system, the Senate evaluates the College. In its attempt to bring about significant improvements in the quality of ministerial training and theological education, the U.T.C. Council approved the following recommendations :—

- (a) the establishment of closer relationships with the churches and secular academic communities and co-operation with other theological Colleges,
- (b) co-operation with the Churches for the recruitment of students,
- (c) Strengthening of the curriculum with more meaningful emphasis on inter-disciplinary relationships, sensitivity to the Spiritual and Cultural heritage of the nation as well as the Socio-political situations.
- (d) Indigenisation of Theology in context,
- (e) Devotional life and
- (f) Student participation in the decision-making process.

The Council approved the proposal by the Graduate Division for developing the present external B.D. programme into a more meaningful and creative programme of Theological Education for the whole Church through the method of guided self-study, to be known as 'Teach Yourself Programme for Theological Education' (TYPTE).

The Council also re-affirmed its previous decisions regarding the indigenisation of worship and making worship more related to the cultural, social, religious and political context in which the Church has to fulfil its ministry and mission. The Council underlined the main purpose of indigenisation as to find ways of relating the basic affirmation of faith implied in the non-Christian festivals to what God has done for us in Christ. It was pointed out that through such Christian celebrations, the people of other faiths may also be led to realise the deeper meaning of their festivals and thus to a renewal of their religion and culture.

The Council expressed its appreciation in the present ecumenical relations which the U.T.C. was maintaining by systematically following the programme of exchange of Staff with other Theological Seminaries, particularly the Roman Catholic Seminaries.

The publication of the Alumni Association's quarterly bulletin, known as *Masihi Sevak*, was also welcomed by the Council members.

After studying the financial situation of the College, the Council felt that an Endowment fund for Rs. 37,00,000 should be urgently raised to meet the recurring expenses of the College. The Council authorised the Principal to send requests for funds to Churches and Dioceses in India and also to Mission Boards abroad.

The Council expressed its joy at the elevation of some of the U.T.C. alumni to higher positions of responsibilities in the Church, like Rt. Rev. S. E. N. Clarke, Bishop of the Madras Diocese of the CSI, the Rt. Rev. Bishop Mar Irneus (formerly Rev. P. T. Joseph), Bishop of the Mar Thoma Church in February 1975 and Metropolitan Paulose Mar Gregorius (formerly Rev. Fr. T. Paul Varghese) of the Orthodox Syrian Church in February, 1975.

The College Council elected Prof. T. Reuben as its Chairman and Mr. K. M. Varghese Mappillai, Mr. S. A. Selladurai, Dr. C. D. Jathanna and Rev. Herbert Hoefer, as members. Mr. G. N. D. S. Ratnam has been appointed as the Bursar and Treasurer from July 1975 in place of Mr. T. J. Selladurai who will be retiring in June 1975.

Indian Liturgy

There is a deep meaning hidden in the term currently used, and that is INDIGENIZATION. It has a great significance. From the dawn of the Christian era, the Church has been pursuing the track of Indigenization. It was at the beginning a bold step against the Judaizers. Christians all the world over have been submitting their religious thoughts and actions (particularly in the field of Liturgy) to adaptation of local traditions, cultural trends and religious values. This has been an ongoing process. The profound Hellenic culture overflowed the Church in her days of triumph through Greece. Even politically, Rome conquered the glory of Greece; but Greece overwhelmed the grandeur of Rome with her distinctive culture! None borrows or adopts anything from anywhere! It is a natural process of absorption, spontaneously done to enrich the heritage of the Church—Universal and Triumphant. In the Christian Church we NEVER borrow or adopt anything of religious values, because 'The Word was God'. And we have (as the People of God) enough and to spare from our spiritual possessions for the past two thousand years as Christians.

In various and varying situations of this world, in every sphere, it is our God-appointed task to listen to the Voice of God the Holy Spirit, and to open out our minds beyond the narrow domestic walls and extend our influence beyond the dreary desert of dead habits. As every Christian has to 'let his light shine' undiminished and yet more brilliant, he outlives his sectarian mentality. Let us not think and act as Pharisees, Scribes,

Levites and Priests, in particular (as defenders of orthodoxy), but consider that this Christianity is not opposed to any religious persuasion on earth, as it is the greatest and unique fulfilment of all the religious aspirations of man. Our Lord, Christ Jesus, came to fulfil and not destroy. For the past twenty centuries, Christians have adopted and adapted innumerable rites and ceremonies, starting from 'Christmas' celebration, to suit local conditions of tradition, culture, art etc. In fact nothing has escaped the touch or aroma of Christianity, as we profess our Faith publicly.

'SATCHIT ANANDA' need not frighten an Indian Christian out of his depths. Indian Liturgy has come to stay in our Motherland. Let us be proud of our heritage, flowing from everywhere, from the Himalayas to Kanyakumari. Let there be an open invitation to all Christians to absorb and adopt 'all things from all men', in all forms or formulations, provided they do not harm the Church or completely nullify the effects of the vast influence the Church has been wielding so long. Will the critics of Indian Liturgy be obliged to study the infinite and unfathomable riches, hidden in various religions and contextual situations, before they dare criticise? Prejudices, superstitions and time-old hackneyed views, pronouncedly obscurantive will not cut ice today. Let us launch out into the deep, and cast the net, to bring India to Christ. Christianity belongs to Christ, but Christ does not belong to Christianity only.

IGNATIUS ABSALOM.

News from the Dioceses

CONSENSUS OF THE OPINIONS ARRIVED AT THE SEMINAR AT VIKARABAD

A Seminar on the 'Role of Church in Rural Development and Leadership' was held at Vikarabad from 20th to 22nd March '75. 45 delegates from all over Andhra Pradesh took part in it. Mr. John Ratnam, Secretary, Bishop Elia Peter, the President of the Andhra Pradesh Christian Council, Dr. Victor Premasagar, Principal, Andhra Christian Theological College, were some of the leaders at the Seminar.

Addresses were given on the following topics:

(a) Leadership training in rural areas, (b) Banking facilities, (c) Agricultural Development, (d) Rural health, (e) Social and Economic evils prevalent for the Rural Community, (f) Functional Literacy and the Theological basis for leadership.

In the light of the discussions on the addresses given, the Seminar recognises that there is lack of positive

leadership for development and social action in the rural communities. By and large our people are handicapped by superstition, caste and traditional means of living. The economic status of the people is of such a low level that there is no initiation among them for social action. In view of these and other observations the Seminar recommends the following to the Andhra Pradesh Christian Council 'a Board on Socio-economic Concerns and Development of Leadership':

1. That a full-time co-ordinator be appointed to conduct a survey of our rural communities in order to initiate a comprehensive Rural Leadership and Development programme.
2. That a progressive functional literacy programme be evolved to make the village communities aware of their rights, needs and possibilities.
3. That a planned programme for mobilizing rural communities for social action and change be initiated.

P. D. PRASADA RAO.

THIRUKKURAL, A CHRISTIAN BOOK ?

by Dr. R. Arulappa
Meipporul Publishers, Rs. 2.50.

In his introduction the author states, 'The teachings of Thirukkural are of such universal appeal and are bound to produce a better world if they are lived up to. But moral conduct can be consistently sustained only if it is grounded in true religion' (italics ours). By the last clause the author has clearly indicated the grounds and motivation for this 'new' research, which one can notice, seems to be gathering momentum and therefore it is felt that its salient features be placed before everyone who likes to know something about what it all is' (Just a word on the opening page). The author evidently replies to the challenge thrown to Tamil scholars by the erudite scholar Pulavar M. Deivanayagam, who has written eight books on Thiruvalluvar research, with questions as titles all indicating that the pulavar is convinced that Thirukkural is of Christian origin. (Publishers : Meipporul Pathippagam, Angadi Street, Madras-600 023).

The interrogation mark at the end of the title of the book under review seems unnecessary after reading the book. It can very well be called *Thirukkural, a Christian Book*. The author feels fully convinced of it. Even in the first chapter on 'Aindavithan' the author argues that this term 'does not fit in with the nature of God who has no "body" or the senses of the body—who is a pure spirit' (p. 10). Hence he concludes 'The phrase then Aindavithan can only mean : The one who destroyed or scotched or offered in sacrifice his five senses, i.e. his body' (p. 13). The author then asks the question, 'Now to whom could this description really apply in the full sense?' (p. 13). After quoting N. T. texts (Matt. 20 : 28; Jn. 10 : 18) he concludes 'This does not obviously apply to anyone else except to Jesus Christ, as his life history shows' (p. 14).

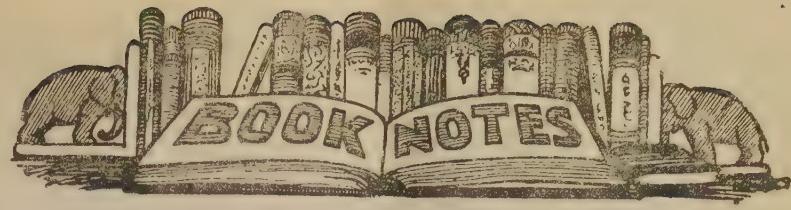
In the next chapter on 'Neethar'—those who have renounced, in the same strain as above (p. 19) the author raises the question 'What did the author mean by this word நீத்தார்? (p. 19) and concludes that Neethar is Jesus—'The whole life of Jesus is just this utter renunciation and humiliation (p. 20). He argues lucidly as to how Aindavithan and Neethar mean one and the same person that is Jesus. My only question is, why should Thiruvalluvar who in the first chapter has used in all the ten couplets the name for God in the masculine singular (e.g. Bhagavan, Valarignan Ehinan, Illan, Iraivan Aindavithan, Illathan, Andhanan, Engunathan Iraivan), change to a honorific ending in 'Neethar' and why could he not have used the masculine singular as in the first chapter by saying 'Neethan'?

In the concluding chapter on 'Rebirth' (p. 48 ff) the author strongly argues that the term does not refer to the idea of a cycle of births but to 'the lengthening of life by its passing from one generation to another' (p. 54). 'Karma, therefore, does not exist in this interpretation' (p. 57). Even the doctrine of original sin, the author believes, was in the mind of Thiruvalluvar when he wrote the couplet in Chapter I, 5, where two evils (இருவினங்கள்) which lead to darkness; 'once we humbly reach God's feet—the double evil—personal and original—will cease!'

These are bold statements and I wish many Hindu and Tamil scholars would be provoked to carefully examine the arguments of the author and publish their reactions to the author's standpoint.

The book is badly got up with many printing and linguistic errors. A careful revision and a more attractive get-up are necessary.

REV. S. DEVANESAN,
Gurukul, Madras-10.



WE HAVE THIS MINISTRY

by Dr. Leonard Griffith. Word Books, Waco, Texas, USA. \$ 3.95

Almost every month since September 1961, when I had the most thrilling experience of hearing Dr. Griffith in the famous City Temple, London, which is proud to have had the glorious ministry of spiritual giants such as Joseph Parker, Cyril Norwood, Dr. Lesslie Weatherhead, I receive a sermon powerfully preached from his pulpit, which, invariably finds a place in one of the chief magazines of Christendom. Now Dr. Griffith is one of the great Biblical, expository preachers of our time. We are grateful to him for bringing out his fifteenth book which I consider as a good handbook for Ministers, wherein we find that he has something to say to men who are vested with the greatest of responsibilities on earth.

The book has only 122 pages divided into seven chapters with attractive titles. With apt illustrations he describes the chances of a Minister to exercise a fruitful and useful ministry and to dedicate his life to the work of making Christ known throughout the world.

Apart from the flowing style of Dr. Griffith, which most ministers will know already, these lectures have the added poignancy of having been delivered to a group of distinguished Ministers with a view to enrich the spiritual life of the community and the state, under the auspices of the T. J. and Inez Raney Lectureship in May 1972, in Little Rock, Arkansas, USA, which privilege was enjoyed in previous years by leading men like Dr. Ralph Sockman, Dr. George Buttrick, and Dr. Elton Trueblood.

One part of Dr. Griffith's secret is his flair for brilliant and appropriate chapter titling. Instead of 'many sided ministry of Jesus', or 'Jesus the discoverer of the individual' or 'The Mission of Jesus to seek and save the lost', or 'Evangelism and Social Action', we find Dr. Griffith's own coinage to stand at the head of each chapter. Thus we have, 'God and man', 'putting persons first', 'as one that serves', 'reaching out', etc.

If this book spurs us to do some honest thinking about the teaching of Jesus, his spirit of compassion, his mission to seek and save the lost, it will have served its purpose.

As the author himself says, 'it is a good book to be included in the curriculum of the Seminary for an intensive study of the deep purposes of our Master'. It is written in simple style, copiously illustrated and direct and positive in approach as the author always does.

One of the aspects of the Ministry of Jesus, which is claimed by some as the prerogative of a select few, Dr. Griffith in the chapter on 'making people well', insists that 'because Church is concerned for man's total welfare, the Church in obedience to Christ must share that concern and be committed to his ministry of making men whole'. 'We must not say that the Church engages in healing but that the Church itself is healing'.

There is much in this book which is written well to improve our minds and even more to warm and quicken our heart. It reads easily and has a quality of excitement about it. I can predict one thing about this book—it will be read. It is too important to be ignored and too fascinating to lay down once you have picked it up.

REV. SAM DEVAPRAGASAM.

NOTICES

DR. AKBAR ABDUL-HAQQ

SIXTH ALL INDIA INSTITUTE ON EVANGELISM

in co-operation with the Billy Graham
Evangelistic Association

October 6-11, 1975

Sat Tal Ashram, P.O. Mehragaon,
Naini Tal Dt., U.P., N. India

This Sixth All India Institute on Evangelism will be conducted under the leadership of Dr. Akbar Abdul-Haqq, Associate Evangelist of Dr. Billy Graham. The theme for the week will be 'Life in Christ and Christian Witnessing'. This Institute will give practical training and instruction on evangelism and discipleship in India today. Delegates will discover many new ways to share and witness to their Christian faith. Seminars, lectures, Bible study, and prayer groups will provide inspiration and information. Resource leaders from throughout India as well as two daily lectures by Dr. Akbar Abdul-Haqq will constitute the daily programme of the Institute.

Pastors, lay-persons, as well as youth are invited to attend. Only those who have NEVER attended similar Institutes of Dr. Haqq or other organizations should apply. All sessions will be in English so only those having a good understanding and speaking knowledge of this language should apply. This Institute is a contribution of love and concern for the Kingdom of God in India from the Billy Graham Evangelistic Association. Board and lodging at Sat Tal Ashram will be provided for the participants. Travel scholarships are available for those who might need them and apply for them. Please write for application forms to Miss Carol Sumitra Victor, 5 Wazir Hasan Road, Lucknow-226 001, U.P., N. India. Final date for accepting applications will be August 15, 1975, and only 125 delegates will be accepted, so write promptly.

WANTED

Wanted a College Hostess for the Hostel Annexe of the United Theological College. Only Ladies with experience in Managing Hostel or Guest House need apply with details of previous experience to the Principal, United Theological College, 17, Miller's Road, Bangalore-560 046.

The CSI Secretarial Training Centre, Coimbatore, requires women with a sense of vocation, adaptability, and a keen interest in vocational training as staff for July 1975:

English Teacher

A woman graduate with ability to teach spoken and written English well. Consideration will be given to a retired woman of experience, a married woman (no accommodation available) or a young graduate.

Technical Teacher

A woman graduate with Tamil Nadu Higher Grade English Typewriting Certificate, Lower Grade Shorthand and preferably with the Technical Teachers' Certificate.

Apply by the 15th of May 1975 to :

The Principal, CSI Secretarial Training Centre,
Avanashi Road,
Coimbatore-18.

CHRISTIAN MEDICAL COLLEGE & BROWN MEMORIAL HOSPITAL

Ludhiana, Punjab

Requires a Purchasing Officer to take charge of its Purchasing Department. Candidates for this post should be graduates preferably with a postgraduate qualification in Business Administration and with about five years experience in a senior capacity in the purchasing department of a large hospital or medium-sized industrial unit. Applications with attested copies of certificate/testimonials may be addressed to the General Superintendent so as to reach him within two weeks of the publication of this advertisement.

WANTED

Wanted—for post of Medical Superintendent of busy 95-bed rural General Hospital in Bankura District a Christian Doctor with minimum 10 years' experience preferably with postgraduate qualification. Basic salary scale—Rs. 500-50-1100 plus Rs. 150 p.m. Non-Practising allowance. In addition Rs. 100 p.m. for postgraduate diploma or Rs. 200 p.m. for postgraduate degree, and Rs. 200 p.m. Administration Allowance. Initial higher scale will be considered for special qualification and experience. Please apply to Rt. Rev. S. K. Kisku, Bishop of the Diocese of Durgapur, Post Box No. 20, Bankura-722 101, West Bengal, India.

WANTED

Principal to the Hebich Technical Training Institute, Mangalore. Minimum Qualification required : B.E. in Mechanical Engineering. For further particulars contact with bio-data :

Dr. C. D. Jathanna,
Secretary,
Karnataka Christian Educational Society,
Balmatta,
Mangalore-575 001.

NOTICE

The Board of the Basel Mission Evangelical Missionary Society in Basel, Switzerland, has authorised the General Secretary of the CSI and the Bishops of the Church of South India to give notice to the press that no group of people in India can register a society using the name 'Basel Mission' without the written permission of the Basel Mission Evangelical Missionary Society in Basel, Switzerland.

Hony. General Secretary
Synod of the Church of South India

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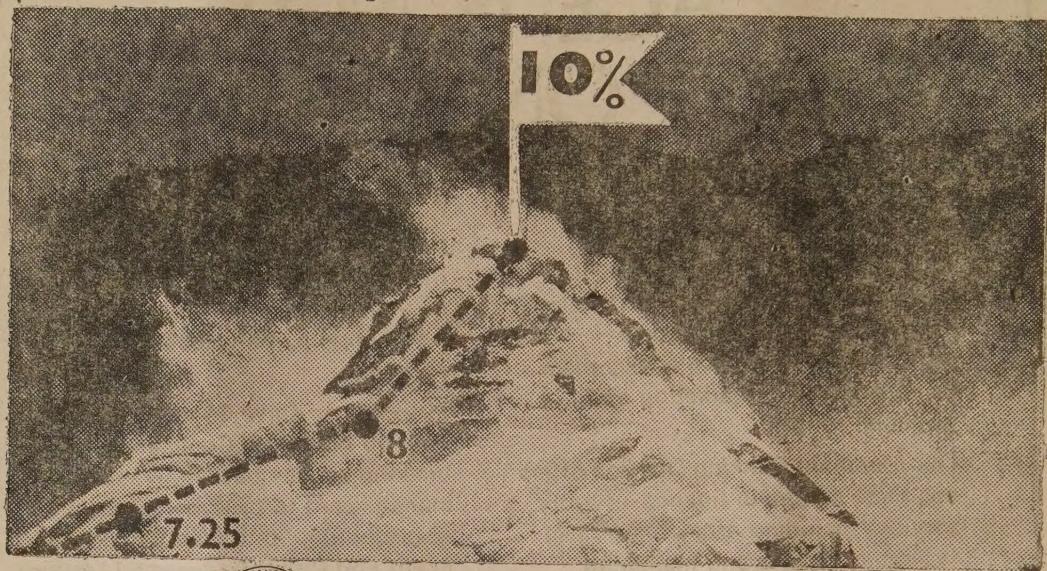
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Deposits above five years	10	(8)
Deposits for three years and above but upto and inclusive of five years	9	(7.75)
Deposits for one year and above but less than three years	8	(6.75 to 7.50)
Deposits for 9 months and above but less than one year	7	(6.25)
Deposits for 6 months and above but less than 9 months	6	(5.5)
Deposits for 91 days and above but less than 6 months	5.5	(5)
Deposits exceeding 45 days but not exceeding 90 days	3.5	(3.5)
Deposits for 15 days to 45 days	3	(3)
Savings accounts	5	(5)

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